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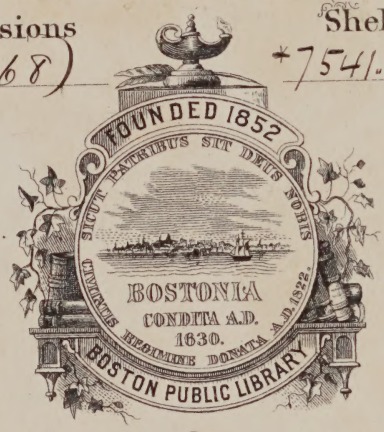

Received Jan. 30, 1892

A

SERMON,

DELIVERED AT THE DEDICATION

OF THE EASTERN

METHODIST MEETING HOUSE,

LYNN,

MASSACHUSETTS,

November 27, 1811.

By ELIJAH R. SABIN.

BOSTON :
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LYNN, Dec. 2, 1811.

DEAR SIR,

THE Members of the *Eastern Methodist Society*, have appointed us a Committee to express their approbation of the Sermon delivered at the opening of the house, lately built by them for public worship, and to request a copy for publication.

We remain yours, with sentiments of esteem,

EZRA MUDGE,
JOHN MUDGE,
——— BURRELL.

Rev. E. R. SABIN.

GENTLEMEN,

WITH some reluctance I comply with your request. Not because I think it a mere ceremony, or am unwilling to oblige you; but the Discourse being delivered unwritten, it cannot be expected that every word or idea can be placed in the same order in the written Discourse, as it was spoken. I believe, however, you will find that all the divisions and leading ideas are accurately preserved. Some things, which were omitted at the time of delivery, for the want of time and strength, are here added in a note, or included in brackets. Such as it is, I submit it to your disposal, with a hope you may find more satisfaction in reading it from the press, than you did in hearing it from the pulpit.

I am, gentlemen, with much esteem,

Your servant in the Gospel of CHRIST,

E. R. SABIN.

E. MUDGE,
J. MUDGE,
Mr. BURRELL.

DEDICATION SERMON, &c.

1 KINGS, IX. 3.

And the Lord said unto him, I have heard thy prayer and thy supplication that thou hast made before me: I have hallowed this house which thou has built to put my name there forever; and mine eyes and mine heart shall be there perpetually.

In the early ages of the world, human society was in a rude and uncultivated state; especially, when compared with the state of society, where civilization and christianity have had their reforming influence. That the gospel meliorates the human heart, and renders the state of human society better than it would be otherwise, is a position too plain, to be contested. We therefore suppose, that the state of society *then*, much resembled what we meet with in those nations, where the light of the gospel never shined, or where it, long since, has been extinguished.

At what time social worship first began is not easily ascertained; though as early as the days of Seth, we read that men called on the name of the Lord.* But it is difficult to say, whether this act of divine worship was socially or individually performed. We are however inclined to adopt the former; for it appears rational to suppose, that the real worshipers of God, would very soon discover, not only the propri-

* Gen. iv. 26.

ety, but the delightful advantages of uniting to adore their Maker.

It is certain, that God was worshiped by man in his *primeval* rectitude ; and, that not long after the fall a divine service was instituted and practised ; but we cannot now tell what were its specific forms or cerimonies. It is however presumed, that the offering of beasts in sacrifice, was ordained and practised immediately after the first transgression ; with a design to convince man of the greatness of his guilt, the necessity of an atonement, and to direct the eye of his faith forward to the *great sacrifice*, which was, in due time, to be offered for the sin of the world. It is generally believed, that the skins with which our first parents were cloathed, had been taken from beasts, consecrated and offered to God in sacrifice. Though we have no certain proof of these facts, yet the sacred history informs us, that Cain and Abel sacrificed to God ; and it is hard to assign any thing rational for their conduct, unless we admit, that sacrificing was a divine appointment, and had been so, from the first gracious intimations of God to man, soon after his apostacy. Wherever they sacrificed, it is probable they had altars ; which at first were but a heap of rude stones, confusedly thrown together, destitute of the order or beauty of more modern architecture. These were raised in the open field, or in the umbragious grove ; where the blazing sacrifices sent their perfume to heaven, and their prayers and devotions came up as a memorial before God. Though we have supposed altars had been in use in the family of Adam, and down to the general deluge, yet we have no direct account of any, till that built by Noah, when he came out of the ark ;* which according to Jewish tradition, was

* Gen. viii. 20.

built on the same spot where Cain and Abel sacrificed, and where Abraham afterward offered up his son Isaac.

The worship of God seems to have been instituted, long before houses or any enclosed places were erected and dedicated for that purpose. Probably the first attempt of this nature was to form a kind of *open court*, by enclosing a place with a thick row of trees. This appears not to have been done till the days of Abraham. In Gen. xxi. 33, we are told, he "planted a grove in Beer-sheba, and called there on the name of the Lord, the everlasting God." This kind of retreat was afterwards called by the Greeks *proseuche*, or a place of prayer; from *pros*, to, and *euche*, a prayer. These seem to have continued in use till after our Saviour's time; for it is recorded, Luke vi. 12, "that he went into a mountain to pray, and continued all night in (proseuche tou Theou) a prayer house of God;* and the apostles "went out of the city by a river-side, where prayer was wont to be made," which was probably one of these places, or a proseuche.

The pagans soon imitated these places of worship, as they did afterward the tabernacle and temple. We suppose their imitation of them to be the groves and high places so often mentioned in scripture. They corrupted and perverted them from their original design, by setting up their unhallowed altars, to sacrifice to their idol gods; and by erecting their profane temples, to deposit their *mysteries*, and to perform their *obscene* and *mysterious* rites. They usually chose the summit of a mountain, or some high hill, under the professed belief, that, by being brought nearer the abodes of their acknowledged deities, their sacrifices

* See Campbell and Macknight on this passage—also Brown on Acts xvi. 13.

would be rendered more acceptable. And on account of this practice, some of the learned have conjectured, that the pyramids of Egypt, and the temple of Belus at Babylon, were built partly for the purpose of offering sacrifices on their lifted summits.

The next account, with which we meet, of erecting and dedicating a place of public worship, is the tabernacle, built in the wilderness, by the express direction of God himself. This was a kind of portable temple, which might be set up or taken down as best served the condition of the journeying Israelites. The covered and enclosed part of the tabernacle was about fifty-four feet in length, eighteen in breadth, and as many in height. The open court on the east end was about one hundred and eighty-three feet long, ninety wide, and nine high. By this view of its dimensions, we perceive it was never intended to contain within its tented walls the numerous tribes and families of Israel; which, on a moderate calculation, must have amounted to three millions and a half. But it was designed as a kind of centre to them in their encampments, to which Moses and Aaron, and the elders of Israel repaired for divine instruction, and to receive their communications for the people. It was also designed to go before them in their journeys, to be a place of ministration for the consecrated priests, and as a place of deposit for their holy things and sacred mysteries. It was finally carried into Canaan, set up in Shiloh, where it continued about three hundred years; when the Philistines destroyed it, and carried off the ark of the covenant. The God, whose property they had sacrilegiously plundered, so plagued them, that they gladly restored it about seven months afterward. It was then placed in the house of Abinadab, at Kirjath-Jearim, where it remained twenty years; after which David removed it to the house of Obed-edom, and after

three months to a tabernacle which he had prepared at Jerusalem. If we consider the Jewish church as just escaped from the most cruel oppression, and situated in a barren uncultivated wilderness, the building of this sacred tent must have been a heavy tax upon them. If we include the materials and the work, it could have cost nothing less than twelve hundred thousand dollars, as the different metals made use of, are supposed to amount to near a million. Though such an immense sum was requsite, they furnished not only the whole amount, but gave so liberally that it was said, "The people give *much more than enough* for the service of the work which the Lord commanded to make."* How far you have imitated this liberality, your own consciences, and this house may probably witness.

[As there is no evidence that the heathen had any temples prior to the tabernacle, we may justly conclude it served as a model for all they afterwards builded. To imitate the tabernacle, they had their portable temples, and the shrines of Diana, mentioned in Acts xix. 24, were of this kind. They had arks, or sacred coffers also, to keep their most holy things, and the mysterious emblems of their religion. They had candlesticks, or lamps, to illuminate their temples, in imitation of the golden candlestick in the Mosaic tabernacle. They had processions to imitate the carrying of the ark in the wilderness, and the whole accompanied by such ceremonies, as to shew to an unprejudiced mind that they borrowed them from this sacred original.]

Though the Jewish synagogues do not come next to be described in the order of time, yet it is thought proper to notice them next in the order of our discourse. These were the places where the Jews met

* Exod. xxxvi. 5—7.

for public worship on ordinary occasions, as we do in our churches. It is uncertain when they first came into use. They seem not to have been much known till after the Babylonish captivity. Not long after this, they so increased, that Jerusalem alone is said to have contained more than four hundred. Trading companies had their synagogues; the scattered Jews about Babylon had them, and they were frequently to be met with in the eastern part of the Roman empire. On synagogue days the people assembled in them thrice, and devout persons frequented them for secret prayers. When they could obtain ten constant worshippers, they were allowed to build one in any place. In each they have an ark or chest, of the size of the one made in the wilderness, which contains the Pentateuch, or five books of Moses, and is placed in that part of the synagogue which looks towards the place of the ancient temple. On the same side sit the elders, on raised seats, with their backs to the ark. The common members sit facing the ark: and the women in a gallery so enclosed with lattice work, as to see and hear, but are not seen by the men. Ministers are appointed statedly to read and sing; but the rulers may desire any man present to read or speak. The Jews had the law divided into fifty-four parts, and by disposing of four lessons so as to make two, they read the whole through in a year. When Antiochus Epiphanes subjected the Jewish nation, he prohibited reading the law according to their former custom, on pain of death. Awed by this severe threatening, they neglected it for a time, and substituted select parts of the Prophets, which they thought resembled the subjects treated by Moses. And when they in some measure regained their liberty, they still continued to read the Prophets, but joined a select passage from the Prophets to each lesson of the law. It was one

of these sabbath-day lessons which our Lord read by the desire of the ruler of the synagogue, as recorded in Luke iv. 17, 18. &c. This practice of reading both the law and the prophets, and of speaking at the desire of the ruler, is clearly confirmed by Acts xiii. 15—*And after the reading of the law and the prophets, the rulers of the synagogue sent unto them,* (Paul and Barnabas) *saying, Ye men and brethren, if ye have any word of exhortation for the people, say on.*

The words of our text have reference to the temple built and *dedicated* to God by king Solomon.—This was a rich and magnificent structure;—it had one only entrance on the east, the place of light. But this not only had a moral signification as being the place of light, but was intended also, to oppose the superstitious practice of the heathens, who went up to their altars with their faces towards the east, and worshipped the rising sun: for it is obvious, that if the Jews entered the temple at the east end, they must go up to the place of sacrifice with their faces westward. And it will be found by impartial examination, that all the institutions of the Jewish dispensation, were equally intended to oppose and prevent heathenish superstitions.—†On the east end was a porch thirty-six feet from north to south, eighteen from east to west, and two hundred and sixteen in height. This was intended as a steeple to adorn the building, and a place of shelter and prayer for the attending priests. [At the entrance of the porch there were two pillars, one on the right hand, which was called *Jachin*, or Stability, and one on the left, called *Boaz*, or Strength. These pillars were of great height and beauty; adorned with chapiters and figures of pomgranates.] After passing the porch, you came into the sanctuary, which was about seventy-

† See 1 Kings, 6th and 7th.—2 Chron. 2d, 3d, 4th and 5th.

two feet long, thirty six wide, and fifty-four high; and contained the golden candlesticks, the table of shew-bread, the golden altar of incense, and several other articles of the sacred furniture. Going on lengthwise through the sanctuary, you came to the entrance of the oracle or most holy place, which was by a fine veil and a two leaved door made of olive tree; into which none but the high priests were permitted to enter, and these only once † a year, on the grand day of atonement. It was an exact square about thirty six feet; and in it were deposited the golden censor, the ark of the covenant, the golden pot of manna, Aaron's rod, the tables of the covenant, and the cherubim of glory shadowing the mercy seat. The above calculation makes the temple, including the porch, about one hundred and twenty-six feet in length, and thirty-six in breadth; if we reckon the cubit at twenty-one inches, and some fractional parts of an inch; which has been found to be the real length of a cubit, by a late measure taken of the ancient pyramids of Egypt, and comparing this with the account given of them by ancient historians. But beside the building here described, there were several spacious open courts belonging to the temple; one for clean Hebrews and proselytes of the covenant, or Gentiles, who had been circumcised and practised the Jewish worship; one for the Levites; and in our Saviour's time, one for the Gentiles. There were, also, ninety chambers for the priests, which rendered the whole an extensive and elegant pile of buildings. One hundred fifty-three thousand, and six hundred men were employed seven years and five months in building it. The gold and silver left by David for this house, is computed at forty-six thousand tons, or near four thousand mil-

† Heb. ix. 7.—Exod. xxx. 10.—Lev. x. 11, 34.

lion of dollars. To this, it is probable, Solomon, his tributaries, and allies, added large sums, which shews not only the greatness, but the almost incredible richness of this consecrated structure.*

When the house was finished it was dedicated with vast solemnity. Solomon assembled the Jewish church to attend the solemnities of the occasion. He related the providential occurences which had led him to build a house for God; he blessed the people in the name of the Lord; dedicated the house by a prayer admir-

* The materials of this vast fabric were so perfectly fitted before they were brought to the spot, that in adjusting them, there was not heard the sound of an iron tool. This not only shews the perfection of architecture at that time, but furnishes us with a clear type of that spiritual house, builded of lively stones by Jesus Christ. The stonework of the temple was chiefly composed of marble. Some of the stones are said to be forty-five cubits long, five high and six broad. The temple continued about thirty-four years in its first elegance and prosperity; when Shishack defaced it, and carried off its treasures. After this, it was sometimes in a state of partial decay, and defiled by idolatries; and at others repaired, and sanctified to the worship of Jehovah; till at length it was destroyed by fire in the reign of Nebuchadnezzar, about four hundred years after it was built. About fifty-three years afterwards a second temple was begun, by those Jews who had returned from Babylon, which was finished after various hinderances and delays; but was so much inferior to the former one, that the old men who had seen it, wept with a loud voice. This was much enlarged and beautified by Herod, about seventy years before its destruction by the Romans; so that its outward appearance, perhaps, equalled that built by Solomon. As the tabernacle was imitated by heathen idolators, so was the temple. "They had their holy and more holy places, in imitation of the courts of the Lord's house. 1st, The *Area*, or porch: 2d, the *Naos*, or temple: 3d, *Adytum*, or holy place, called, also, the *Penetrale*, and *Sacrarium*; and 4th, the *Episthodomos*, or the inner temple, the most secret recess; where they had their mysteries, and which answered to the holy of holies in the temple." Among the most famous of these heathen temples, we may reckon that of Delphos in Egypt, and Diana, at Ephesus; which were immensely large, and extravagantly rich. On the accession of Constantine, the Great, to the imperial throne, either to imitate the temple

ably suited to the occasion ; and concluded the solemnities, by offering, perhaps, the greatest sacrifice ever offered by human hands.†

We are now met for the same religious purpose.— This house is now finished, and must be solemnly dedicated to the Great Head of the church. We have already prayed for the special presence of God that he would fill this house with his glory, as he filled the ancient tabernacle and temple ; and, that he would graciously condescend to reveal his saving presence in this place. And now, to give new solemnity to the occasion ; we religiously set apart this pulpit as a place sacred to the unadulterated doctrines of Jesus Christ. Hence, let no unhallowed feet tread this consecrated floor : keep far away ye careless and profane, whom God has never called and sent ; nor dare defile this place, nor deceive these souls, who come for instruction within these dedicated walls. That altar we set apart for the ministration of the ordinances of our God ; and those seats, that thousands, and even generations yet unborn, may join the voice of their ministers, by secret petitions ; hear and receive the words of everlasting life ; and these walls and the roof over our heads we consecrate to God, that within their sacred

formerly at Jerusalem or those built by Pagans, the christians expended vast sums to erect and adorn their churches. They soon became so ignorant and superstitious, as to imagine, that large sums, given for the purpose of building churches, would atone for all their sins, and give them a passport to St. Peter.— The greatest christian edifices of this kind now in being, is the Cathedral of St. Paul, in London, which is said to occupy six acres of ground, and to have cost more than four millions of dollars ; and the church of St. Peter, at Rome, which is larger, and is said to contain 12,500 chambers, halls, and closets. Impious extravagance ! !—Too much imitated by others, in their lofty spires and costly work.

† 2 Chron. vi.

enclosure, folly and profanity may never find admittance. Keep, O, Holy Father, what we now set apart for thee !—Let it be justly said, that this and that man was born to God here !—Here, O Lord, fire with holy zeal, the hearts of thy ministers, and people !—Here make sinners tremble, and thy saints rejoice.

If God now accepts our offering, and hallows this house which you have built, to put his name here forever, and to have his heart and eyes here perpetually ; by what means shall we secure the continuance of the divine presence, and the displays of his saving mercy ? This enquiry is important, and deserves a serious answer—to which we now propose to attend.

In order to secure an end so desirable, it will be necessary, that the gospel should be preached in *purity* and *power*. Unconverted men, not called by God to preach, or not commissioned by the great Head of the church to minister in holy things, may gain such a knowledge of the letter of the gospel, as to preach its doctrines with some degree of purity ; but yet be strangers, and even enemies to its power. Others may have known its power, but be so unacquainted with the gospel system, or have their views of it so corrupted, as to do far less good than they would otherwise, or else poison and destroy their hearers. A man should therefore be experimentally acquainted with the gospel, have a clear knowledge of its doctrines, and then not take this office on himself, but be called of God as was Aaron.

It will be proper here to show, what we consider the grand, leading doctrines of the gospel ; and, that these will be the doctrines you may expect to hear preached from this pulpit. It will not however be supposed that I shall enter largely on the defence

of any doctrine ; though I may offer a few leading arguments.

1. We consider the being and perfections of God an essential doctrine of the gospel of Jesus Christ. " That there is a God all nature cries aloud." The starry heavens over our heads, the variegated earth under our feet ; and the curious machinery of animal bodies, all, all loudly declare the existence of an almighty and intelligent Creator. He who has but superficial view of the anatomy of the human body, must be convinced, that there was contrivance and design in its formation, and therefore, that it could not be the production of chance. Especially, if we have a deep acquaintance with the subject, we shall not be surprised on hearing, that Galen, though before half an atheist, on dissecting a human body, and observing the manifest marks of intelligence and design in the proportion and fitness of the several parts, should be so convinced of the being of a God, as to fall into a *fit of devotion*, and write a hymn to his Creator's praise.—His perfections are seen in the works of creation and providence ; but far more clearly in the glorious scheme of redemption, as revealed in the gospel of Jesus Christ. Here we have a God of infinite power, wisdom, and goodness, placed before our eyes, as the proper and worthy object of our faith and affection.

2. We preach the God-head or divinity of Jesus Christ—that he is *really* God as well as man. We cannot admit that he is *only a mere man ;* or at best, but a higher order of created, dependent beings. By searching the scriptures we find he has the same titles, attributes, and honors, ascribed to him, and the same worship paid him, as are ascribed and paid to the proper and essential God ; which we think would never be, if he were only a created dependent being, 1 *Titles.* Isaiah says Chap. 40, ver. 3.

Make straight a high-way for our God; which if compared with Mat. iii. 1—3 we shall perceive the prophet could mean none other than Jesus Christ. If Christ be ONLY a messenger of Jehovah, why should he be called Jehovah or God himself? In Isai. ix. 6, he is called the Mighty God. The Christ of christians has the titles of Lord of lords and King of kings, equally with the Jehovah of the Jews. (Compare Deut. x. 17, and 1 Tim. iii. 15, with Rev. xvii. 14 and xix. 16.) Both by way of dignity style themselves the FIRST and the LAST. (Compare Isai. xliv. 6, with Rev. i. 17.)—2. *Attributes.* He has *God-like power*, for he * created the worlds; upholds all things by the WORD of his POWER;† and St. Paul intimates that the ETERNAL POWER‡ and GOD-HEAD of the Creator, are seen in the things which are made; and as Christ was the Creator, so his power must be eternal, and of consequence infinite and independent. He is also said to possess ALL POWER in heaven and earth.§ This power is too great to be ascribed to a created dependent being. *Omnipresency* is ascribed to him. Paul declares he FILLS ALL things‖; St. John represents him as being in heaven and on earth at the same time;¶ he is often made an object of prayer; he commanded that baptism should be performed in his name;** which Paul and others obeyed;†† all of which would have been impious and absurd, unless he is *every where present* to receive their acts of worship. *Omniciency* is ascribed to Christ. The Jehovah of the Jews claims it as his *own proper character* that he searches the heart; the Christ of the christians makes the same claim concerning himself.‡‡ He told the Jews he knew they did not

* John i. 3 Col. 16. †Heb. i. 3. ‡Rom. i. 21.
§ Mat. xxviii. 18. ‖ Eph. iv. 10, comp. Jer. xxiii. 24.
¶ John iii. b. **Mat. xxviii. 19. ††Acts viii. 16, & xix. 5.
‡‡ Comp. Jer. xvii. 10, with Rev. ii. 23.

love God,*—he knew all men, "I know thy works" is seven times repeated in the three first chapters of Rev.; which plainly shews his all-seeing eye was upon them.

As it respects the attribute of *knowledge*, he is said to know ALL things.† The *immutability* of Christ is expressed in explicit language—he is said to be the SAME yesterday to-day and forever,‡ the SAME and his years shall not fail. Nor are the other divine attributes less frequently and clearly ascribed to him in scripture. 3. *The same honors.* Christ hath declared it to be the will of the Father that the Son should receive equal honors with himself;‖ and in conformity to this declaration we find that the apostles on earth and glorified spirits in heaven, give him the same glory and honor, which are given to the Father.§ 'Twenty nine times, in the epistles, grace, mercy, and peace, are invoked in the name of Christ equally with that of the Father; baptism is performed in his name, which shows he was an object of worship; or the saints on earth and all the heavenly hosts, are guilty of idolatry for praying unto him, and paying him divine honors. And we may add to all these, that Moses in writing the Jewish history says, they tempted the Lord or Jehovah; and St. Paul speaking of the same circumstance says, they tempted Christ; which undeniably proves, that the Jehovah of the Jews and the Christ of the Christians are ONE and the SAME in essence, if not in name. (Compare 1 Cor. x. 9, with Num. xxi. 5, 6, and Deut. vi. 16.) Whoever impartially attends to the charac-

*John v. 42, & ii. 24, 25. Luke ix. 47. †John xxi. 17.
‡Heb. i. 10, 12 & xiii. 8. com. Ps. 102. 27.
‖John v, 23.
§Rev. iv. 11, & 12, 14. Rom. xi. 36. Gal. i. 3, 5. 2d Tim. xxxxi 17, 18. Heb. xiii. 20, 21. 2d Pet. iii. 18. Jude xxv. Rev. vii. 10.

ter given of Jehovah by Moses and the prophets, must see that they have ascribed to him all the attributes and perfections of the infinite God; and if Christ according to St. Paul be in *essence* the same Jehovah, then is Christ *very* God as well as man.—But how absurd and impious are all these, as well as many other things which are spoken of Christ, on the scheme of the Arians or Socinians; and yet how consistent, if we admit both the *Trinity* and *Unity* of God. On the whole, we conclude that Christ and his apostles were guilty of commanding idolatry; and the latter together with all the inhabitants of heaven are guilty of the practice of it, if the doctrine for which we plead is not true.

3. The natural depravity of the human heart is an essential and leading doctrine of the gospel. If we hear take notice of the depraved tempers and conduct of men—their pride, unbelief, self-will, love of the world, and enmity against God; their strife, bitterness, envy, and hatred one of another; and join to these the testimonies of *Moses and the prophets, of Christ and his apostles, and especially that our Lord says, "Out of the heart of man proceedeth evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies;" they will, united, afford such incontestible evidence, that nothing can withstand it, but the most inveterate prejudice.

Or if these were to be wholly unnoticed, and we were only to attend to the extreme and childish vanity, which occupies and puffs up the human mind; the airy and despicable amusements, which engross its attention, we must acknowledge, that "man is very far gone from original righteousness, and of his own nature inclined to evil continually." For we

*Gen. vi. 5, 12. Ps. xiv. 2, 3, & liii. 1, 3. Isai. lix. 7. Mat. xv. 19. Gal. v. 19 21. 1st & 3d chap. of Rom.

cannot believe that a God of infinite holiness, wisdom, and goodness, could make man, possessed of all these unholy and unhappy tempers, and inclinations.—But man is not only depraved by the first fall, but has deepned and strengthned that depravity by actual transgression ;* by which he has, also, made himself verily and personally guilty in the sight of a holy God. If man be not both fallen and criminal, there could be no need of an atoning Meditator. The mediation of Christ would be every way unnecessary. The Father and the Son would be justly chargeable with a work of *nought*, for offering a redemption for man, when he needed not to be redeemed. But far be it from us to impeach the conduct of Jehovah :—Therefore,

4. We preach redemption *by price*,† by the offering of Jesus Christ. We feel a peculiar delight, in joining the inspired writers to declare that he tasted death for EVERY man ;‡ that he is the propitiation for the sins of the WHOLE WORLD ; that the iniquities of ALL that went astray were laid upon him ; and that he gave himself a ransom for ALL. This authorises us to believe that there is a gospel for EVERY CREATURE ; and to preach a *free salvation* to ALL MEN. It is with no small pleasure, that we adopt the language of the evangelical prophet—" Look unto me and be ye saved ALL the ends of the earth"—" Ho, *every one that thirsteth* come ye to the waters"—With equal pleasure we adopt the language of Jesus Christ, " come unto me *all* ye that labour and are heavy laden and I will give you rest"—The Spirit and the Bride say come, let him that heareth say come, and whosoever *will* let partake of the water of life FREELY"—" Come for all things are now ready."

*Isa. lix. 2, 52. 51st Psa. John, xv. 22. †1 Cor. vi. 20, and vii. 23. Isa. liii. 6. 1 Pet. i. 18. ‡ Heb. ii. 9. 1 John ii. 2. 1 Tim. ii. 6.

None are excluded, but such as *wilfully** and *unnecessarily* exclude themselves; for some are really and sincerely invited by God who never accept the invitation. We do not therefore hesitate to declare, that Christ is the true †light, that lighteth EVERY man; that the spirit reproves the WORLD of sin &c.; and that the grace of God which BRINGETH SALVATION, hath appeared or shined forth to ALL men. Expect us then my hearers, to come to you in the fulness of the blessing of the gospel of peace—declaring to you the extensive freeness and richness of the salvation of Christ—inviting you to the embraces of our Redeemer. To the aged we come with glad‡ tidings of salvation. Ye whose heads are blossoming for the grave, whose faces are furrowed with the wrinkles of age; and who are bowing beneath the weight of years, as if you were looking for a lodging in the dust—to you we preach the pardoning mercy of God, and the free offers of eternal life. If the aged may find access to God and a pardon of their sins, the middle aged and the young need not despair; but be encouraged to venture freely on the great atonement, for pardon and salvation. But in order to come into the possession and enjoyment of gospel salvation, it will be necessary,

5. To have genuine repentance—that Godly sorrow which is unto life, not to be repented of.—Evangelical repentance is not merely a conviction that we are sinners, but also, a heartfelt sorrow for sin; which shall lead us sincerely to confess and forsake our sins, humble us, deeply humble us at the feet of divine mercy, and cause us heartily to adopt the language of the penitent publican—"God be merciful

* Luke xiv. 15, 25. † John i. 9. and xvi, 7, 11. Tit. ii. 11.
‡ Luke iii. 10, To ALL people old and young.
Mark xvi. 15, a gospel for ALL.

to me a sinner!" The necessity and importance of repentance on the part of the subject, and of preaching it with plainness and energy; will be obvious, on considering the manner in which the prophets addressed their impenitent hearers; that the preaching of repentance made up the chief part of John, baptist's ministry; that our Lord began his ministry by the same doctrine, directed his messengers on a special mission to preach it; and, that when he had gone to heaven, and sent the gift of the Holy Ghost on his apostles, they continued with great plainness to preach repentance towards God. All ministers, who would successfully imitate these veterans of the cross, should not only preach it descriptively and occasionly, but repeatedly urge it on the consciences of their hearers, with all the motives contained in the revelation of Jesus Christ.

6. Nor is a minister of the Lord Jesus to rest merely in preaching and enforcing the doctrine of repentance; but be equally explicit and importunate in the doctrine of justification by faith. He should teach, that "being justified by faith we have peace with God through our Lord Jesus Christ. By whom also we have access into this grave wherein we stand, and rejoice in the hope of the glory of God."* The faith which justifies the ungodly, is not a mere ideal speculation, or cold historical assent to the facts recorded in the word of God; but it is an internal and powerful exercise of the heart, for with the *heart* man believeth unto † righteousness—it is the substance of things ‡ hoped for and the evidence of things not seen,§ it disclaims all self-merit or worthiness, and leads to a firm and hearty reliance on the atonement ¶ of Christ, and the promise of the Father, it

* Rom. v. 1, 2. † Rom. x. 10. ‡ Heb. xi. 1.
§ Rom. iii. 2, 7. ¶ Luke xviii. 13.

embraces Christ as an only and all-sufficient* Saviour, as Prophet, priest and king; it lays hold of his atoning merits, and, by a kind of appropriating power, brings home to the soul its saving virtue for the pardon of sin, and acceptance with God—it is of divine origin, and works by love to God and man—purifies the heart and overcomes the world. Such is the faith we preach, and such the faith we must have or be forever ruined.

7. Regeneration, or † the new birth, is an important gospel doctrine, and must, and will be preached from this consecrated desk. By the new birth, or being born again, we do not mean merely an outward ‡ change, or breaking off from outward scandalous vices; but we mean a real change of the tempers and § disposition of the heart, by the power of the Holy Ghost—producing a change of life. The new birth is in some respects different from justification, though there is no difference in point of time; for the moment a soul is freely justified in the sight of God, through the grace which is in Christ Jesus, it is also, born again—Justification is a relative, but the new birth a real change. By the first we are brought into the favour of God and constituted his friends; by the other we are brought into the image of God and made his children—yea, heirs of God and joint heirs with Jesus Christ. The new birth is properly sanctification begun by the love of God shed abroad in the heart, through the power of the Holy Ghost, given unto all that truly believe. The necessity of this change is obvious. God is holy, the inhabitants of heaven, and the place of their residence are holy; hence unholy beings can have no admission, nor could they be happy if they were admitted. Man is

* Acts iv. 12. † John iii. 1, 14. ‡ Mat. v. 20. Tit. iii. 5.
§ Eph. iv. 22, 23. Rom. xii. 2.

depraved, vile, and sinful, and as divine wisdom has pointed out no other way to make men holy and fit them for his holy presence and the society of the sanctified; so they must be converted * and become as little children, or be born again, or not enter into the kingdom of God.

8. We preach obedient perseverance to the adopted children of God. They are to become the followers of Christ as dear children—to walk as he also walked—forgetting the things behind, and reaching forth to those before—denying themselves—taking up the cross daily, and following Christ, and by a patient continuance in well doing, until death, they are to look for glory, immortality, and eternal life. These expressions imply a faithful and diligent performance of the duties connected with our several relations, as creatures of God, as parents, children, husbands, wives, rulers, subjects, &c. They are to love God with all their hearts, and manifest that love by a faithful attendance upon the ordinances and institutions of his house; and by all the exercises of secret devotion—Such as searching the scriptures, meditation and secret prayer. They are to love their neighbor as themselves, or do by others as they, in like circumstances, would have others do by them. This is to be manifested by feeding the hungry, clothing the naked, by relieving the sick and necessitous, visiting the fatherless and widow in their affliction; and by laboring to administer instruction, consolation, and salvation to their souls. Such have exceeding great and precious promises, as sources of comfort, and motives of new obedience. Their covenant God has promised them in this life, peace of conscience and joy in the Holy Ghost—a hope full of immortality—an earnest of an incorruptible and

* Mat. xviii. 3.

unfading inheritance, reserved in heaven for the faithful—that all things shall work together for their good—yea, work out for them an excess of glory. When this warfare shall be accomplished, they have the promise of a crown of life ; of entering in through the gates into the city, and having a right to the tree of life—of being made pillars in the temple of God to go no more out forever, and there they shall see his face and behold his glory !

These, O ye sons and daughters of the living God, are the blessed promises placed before you, in the pursuit of holiness and eternal glory. And let it now be deeply engraven on your souls, that you must be *holy*, and *be faithful until death*, or you cannot *evangelically* claim the crown of life.

9. This naturally suggests two points of doctrine, which some have wrongly imagined peculiar to us, as a christian denomination, *viz. conditional perseverance, and christian perfection.*

[We are charged with denying the perseverance of the Saints. This we judge to be a sad mistake. For we constantly insist that the saints *do* persevere. We therefore conceive, that our difference with those who oppose us is, respecting the perseverance of backsliders. They say, that all saints *will* persevere. We judge it a mistake, and think that David, Solomon, Peter, and others did not persevere in their sence of the word ; unless the black and crying vices of these persons may be called persevering graces. They say the decree of unconditional election secures them. We reply, that though we acknowledge several kinds of unconditional election to be spoken of in scripture, yet we judge that an unconditional election to eternal life, which, according to Calvin's own concession, draws after it an unconditional reprobation to eternal death, is in every

sense contradictory to the gospel, and derogatory to the divine character. They say, that saints are made to persevere by a power they cannot resist. If this be true, we think that David, Solomon, Peter and all who have backslidden, have *resisted* an *irresistible power*, in order to backslide. To meet the last objection, they say God permitted them to fall, for his own glory, and for their humbling. We say, sin cannot be for the glory of God, else Christ would never died to redeem us from it, nor would God say he hated it. For we cannot believe, that Christ would suffer and die to bring us from a state in which we glorified God, nor that God can hate what he wills for his own glory. Nor can we think that sin humbles us. For the devil is a great sinner, and yet who is more proud ? Christ had no sin, but who can be more humble ? To say that sin humbles us, is to ascribe to sin, what is alone due to the grace of God. And we always find in ourselves and others, the more sin we have, the more pride—and the more grace, the more humility. They say, the Father and the Son made a covenant, in which the Son had a *certain number* unconditionally given him. We have never found such a covenant in our bibles, and they have never produced it from theirs. They say, if conditional perseverance be true, God is changeable. We judge that his *immutability* obliges him to respect and treat men according to their *real characters ;* and that if he loves the saint as a saint, he cannot love him as a saint, when he is a backslider ; unless he is a *mutable* being. His immutability is, therefore, one of our strongest arguments in favour of *conditional* preservance. They affirm, if men backslide, God will bring them back. We affirm he has invited some of them to come back, and on this condition promised to heal their backslidings

and love them freely ; but deny that he has made them any unconditional promise, that he will *irresistably* reclaim them. They assert that our doctrine makes the devil and the human heart stronger than God. We reply that theirs is rather chargeable with this. If saints are made to persevere by the *almighty power* of God, the devil must have shewed himself more powerful, when he wrested David, Solomon and Peter from that almighty power. They object, that to believe our doctrine would rob them of all their comfort. We suppose, that it may rob backsliders of their *false comfort ;* but that the comfort of the faithful does not depend on the *conditionality* or *unconditionality* of perseverance ; but, that they now feel the love of God shed abroad in their hearts.]

Considering what was said on entering upon the doctrines of the gospel, it will not be expected, that I shall dwell long on these subjects; but a few scriptural arguments will be offered. We shall first attend to the language of David to Solomon. *" Solomon my son, know thou the God of thy father, and serve him with a perfect heart—if thou seek him he will be found of thee ; but if thou forsake him he will cast thee off forever." We judge it would be perfectly ridiculous to suppose that David meant by this language, that Solomon could not forsake God ; or if he did, that God would not cast him off. We therefore conclude, it was possible for him to forsake God and be cast off forever. †Isaiah makes mention of some, who had been SAVED by the Angel of God's presence, and had been REDEEMED in love and pity ; but when they rebelled and vexed his holy spirit, he was turned to be their enemy, and fought against them. This surely cannot mean, that he loves backsliders as his dear children,

*1st Chron. xxviii. 9. †Isiah lxviii. 9 10.

merely because they were once such. "When the righteous turneth from his righteousness—all the righteousness that he hath done shall not be mentioned"—(Eze. xviii. 24, compare also, chap. iii. 20, and xxxiii. 13, 18.) This could not be pharisaic righteousness, for to such God would not promise life, as in the text. The death threatened could not mean merely temporal death, for two deaths are spoken of, and he would have died a temporal death, had he continued in his righteousness. We therefore conclude, that a righteous man may, by transgression, loose his spiritual life, die in his sins; and if the words of Christ be true, where he is, such cannot go.—"I am the vine ye are the branches; he that abideth in me, and I in him, the same bringeth forth much fruit—If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them and cast them into the fire, and they are burned." (Read nine first verses of the fifteenth of John.) As a thing cannot abide in a place where it never was, so Christ would not have spoken of the abiding in him, of those here described, nor would he exhorted them to abide, nor yet asserted they were in him, if indeed they were not.—That they had been *green*, or growing and fruitful branches is certain, or they could not have *withered*: and as there is no way of being in Christ and of bearing fruit, but by faith, so these branches must signify such as had been true believers. Yet by becoming unfruitful, they are cast forth withered, and burned; therefore they can not be grafted in again.—*"Behold therefore the goodness and severity of God; on them which fell severity; but toward the goodness, if thou continue in his goodness; otherwise thou shalt be cut off." These were true believers, for the apostle had just told them they *stood by faith*; which is nothing short of telling them they were true be-

* Rom. xi. 2.

lievers in Christ—and yet these might so sin as to be cut off by the *judicial stroke* of God.—In Heb. sixth, St. Paul speaks of some, who had been enlightened, (or convinced of sin) TASTED the heavenly gift (or realized the sweetness of redeeming love) were MADE PARTAKERS of the Holy Ghost, (or the witness and fruits of the spirit) TASTED the good word of God, (experienced the power of his promises) and the powers of the world to come; (or had an earnest of an incorruptible inheritance) and yet had (there is no IF in the original) so fallen away as that *renewing to repentance was impossible.* Can a soul have all these five degrees of grace, and yet be hypocrites, or mere nominal professors? If so, where shall we go for the character of a christian? It is certain, there is not a more complete character of a real christian, drawn in scripture. St. Peter speaks of some who had been in the RIGHT* WAY, and yet had so turned from it, as to become *cursed children;* hence could not be children of God, and therefore must have lost their heirship.—They must have been in the *right way*, or they could not have forsaken it;—there is no *right way* but Christ, therefore they must have been *in* him—there is no other way of being *in him* but by *faith*, therefore they had *truly believed* in him—but were NOW CURSED CHILDREN!! †"Look to yourselves, that we loose not the things which we have wrought, but that we receive a full reward. Whoso transgresseth and abideth not in the doctrine of Christ, had not God," (therefore David, Solomon, and Peter had not God, or the divine nature, in the time of their transgressions; and without this they could not be children of God, or heirs according to the promise) "he that abideth in the doctrine of Christ hath both the Father and the Son. If their come any unto you, and bring

* 1 Pet. ii. 15, to the end of the chapter. †2 John viii. 11.

not this doctrine receive him not into your house, neither bid him God's speed ; for he that biddeth him God's speed is a partaker of his evil deeds ;"—which he occasions or encourages backsliders to commit, by deceiving them into the belief, that they cannot finally backslide from God.—Finnally, the repeated and and solemn *cautions with which we meet in almost every part of the scripture, strongly prove to us the possibility of falling from the grace or favor of God. We know not how to reconcile these cautions with common honesty, much less with *inspiration* and *infinite wisdom*, if all who were once converted persevere by necessity, without the least danger or possibility of loosing the divine favor. We fix on one caution only "let him that *thinketh* he standeth take heed lest he fall." If this character does not stand in reality, why caution him not to fall! If he does not stand, he is already down, and therefore cannot fall. Or if (as some would say) he only stands in hypocricy and not in the true faith, why so solemnly caution him not to cease or fall from hypocricy! If this character does not suppose a true believer, the caution has no force in it ; and it is equally destitute of force, if we suppose such an one cannot fall. It is also well known, that the Greek word here translated † *thinketh*, is used in the New-Testament in several places, not to express the doubtfulness of the thing, but the certainty of it. Hence some have rendered this passage—Let him that *certainly* or *assuredly standeth*, take heed lest he fall.

Christian perfection has already been mentioned as a subject of explanation. By this we do not mean

* Heb. ii. 1. Luke xxi. 34, 36. Matt. xx. 10, 24, to the end. 1 Cor. x. 1, 11. Heb. x. 26, 29. Rev. iii. 15, 17, & xxii. 19, with many others.

† Com. 1 Cor. x. 12, (dokōn) with chap. vii. 40 & iv. 9, viii. 2, and iv. 32, and many other passages. Matt. xviii. 23 to the end.

absolute perfection, nor Adamic, nor yet angelic perfection; nor one which excludes a christian warfare, or which frees from errors in judgement and practice. If you ask why we call it perfection then, we answer, because the scriptures repeatedly and plainly call it by this name. We mean by it, a being cleansed from all inbred sin by the blood of Christ, and the powerful inspiration of the spirit, loving God with all the heart,—having the love of God and man, so possessing the soul, as to feel no other temper toward God or our fellow men, but that of pure love,—a state in which we clearly see the excellency of the divine government, and thereby "rejoice ever more, pray without ceasing, and in every thing give thanks." What real christian will object to such a state of grace? Have not all such had seasons of hungering and thursting after it? Would God give the appetite, if he were unwilling to satisfy it? Is it too much for God to give? Is it more than Christ has purchased? *God has commanded it; has he commanded impossbilities? Not so. He has promised it; has he †promised more than he is able and willing to perform? We dare not believe or assert it.‡ Paul prayed for it on the Thessalonians, would he have done it, had the attainment been impossible? He exhorted the Corinthians to it, but why exhort them to an impossible attainment? §Christ died to effect it, and shall not the design of his death be answered? ‖Perfection is ascribed to a number of persons both in the Old and New Testaments—this must be christian, or perhaps more properly, evangelical perfection, for only this is attainable in this life; and this only through the great grace, which

* Mat. xxii. 37. † Deut. xxx. 6, comp. Col. ii. 11, 12.
‡ Thes.v. 16, 23. § Eph. v. 26, 27 & vi. 9.
‖ Gen. v. 22, 24. Job. i. 1. Ps. xxxvii. 37. 1 Cor. xi. 6. Phil. iii. 15, 2. Tim. iii. 17.

is in Christ Jesus. Paul Phil. 3. speaks of a perfection which he had not attained, and of another which he had, the one was the perfection of grace, the other that of glory ;—the former he had attained, the other was an object of steady pursuit. *The apostles often speak of being FULL of joy and the Holy Ghost, sin must therefore have been excluded ; seeing they could not be full of the Holy Ghost and yet full of sin. We think the articles and homilies of the church of England, the Westminster catechism and confession of faith, speak of as high a state of perfection as the one we preach. They call it sanctification, or the assurance of faith, we sometimes do the same.—As the objections have been again and again answered, and as I have neither time nor inclination to take them up, I shall pass them by unnoticed.

10. We preach to you also a state of endless glory, to succeed your warfare on earth. Your souls shall be conducted into paradise, when dislodged from your diseased, dying bodies ; and in the morning of the resurrection shall your *mortal* put on *immortality ;* and the body which was before *vile* and *corruptible*, shall be fashioned like to Christ's *glorious body ;* and you be admitted into the joy of your Lord, to join in ceaseless songs of redeeming love. Here you labour, are distressed and persecuted ; but there the wicked cease from troubling, and the weary are forever at rest. Here you weep and mourn ; but there all tears shall be wiped from your eyes and nothing shall diminish or interrupt your joy. Here you see through a glass obscurely ; but there with open face shall you see the glory of God, and dwell forever in his blissful presence.

11. We preach also the †*day of vengeance* of our

* Eph. iii. 19. Rom. xv. 13. Acts ix. 17. † Isai. lxi. 2.

God, as well as the *acceptable* year of the Lord. To the impenitent we declare, that if they will not *repent they must perish; if they will not believe, they must be damned. †Such are threatened with wrath, tribulation and anguish; with being turned into hell with all the nations that forget God; and with being punished ‡ with everlasting destruction from the presence of the Lord and the glory of his power. We dare not cry peace and safety where God has not spoken peace; but feel ourselves authorised to declare to you the terrors of the Lord; and like Paul, to ‖persuade you by them to be reconciled to God. Therefore take the warning, flee the wrath to come, lay hold on eternal life!

Such is the doctrine you may expect to hear from this consecrated desk—and this declared with plainness and energy; as in part necessary for the continuance of the divine presence and blessing in this house.

12. United with the ministry of the word is a strict attention to the ordinances of the house of God. It will therefore be expected, that those who love God, and are in love and fellowship with their brethren, will statedly surround *this sacred altar*, to testify their faith in Christ, to bring to remembrance his dying love, and to renew their covenant engagements. Though we invite the obedient to this holy ordinance, yet we charge the careless and profane, never to approach, as communicants, this consecrated place; nor put forth their unhallowed hands to the holy sacrament of our God. That improper persons may not come forward, the assistance of this church will be expected. If any offend against the order of God's house, use every proper§

* xiii. 3 Mark xvii. 16. † Rom. ii. 8, 9. ‡ Thes. i. 9.
‖ 2d Cor. v. 2. § Mat. xviii. 23, to the end. Gal. vi. 1.

method to reclaim them ; but if the whole prove ineffectual, put them away from among you. If any attempt hypocritically to obtrude themselves among you, be diligent, and faithful to detect, expose, and hinder them. But in both these cases, carefully avoid a spirit of censure and prejudice ; and put on charity which is the bond of perfection—the charity which hopeth all things, believeth all things, consistent with truth, which rejoiceth not in iniquity, but in the glory of God and the salvation of souls. By this means, joined with the ministry of the word we hope to see many who now adjudge themselves unworthy to come to the altar of the Lord, and to his ordinances, so changed in heart and life, as to fit them for all the privileges of God's militant people. When your ranks are thinned by death, we hope they will be filled again, by those who thus enter the lists of christian soldiers, yea, while you live, we hope your graces will not only be encreased, but your numbers multiplied, so that this place shall be again and again crowded with the faithful ; we hope also, that this blessing will be continued to future generations, and that your posterity yet unborn, shall approach this altar with humble believing hearts, to renew covenant, and enjoy communion with God ; until the ruthless hand of time, shall scatter these materials on the winds, or lay them level with the dust.

At this altar it is also expected, that you will *dedicate your children to God*, in the ordinance of baptism. This we rank among your christian duties. In proof of it, there is only time to say, when God first* constituted a visible church in the family of Abraham, the constitution on which it was founded, was confirmed of God in Christ (see Gal. iii. 17) and of course, was the covenant of grace. This consti-

*Gen. xxii. 1—12| Comp. Gal. ii. 17.

tution recognized adults and infants as members of the true church; and all who were thus recognized, had the visible seal of the covenant put upon them, as far as they were capable of it, and so admitted into the visible church. *The membership of infants is acknowledged and confirmed by Christ and his apostles; and we may add, that as the bringing in of a better dispensation did not lessen but increase the privileges of the church; so it is not reasonable to suppose, that our infant offspring are deprived of the privilege of church membership. A law once enacted remains in force till repealed by the same authority which made it. So this visible church constitution, or covenant of grace, must remain in force until annulled by God himself. It is in vain to say that this constitution was annulled with the ceremonial law, for it was formed long before, and made no part of it, and is plainly distinguished from the law, Gal. iii. 17. We therefore conclude, that as infants are acknowledged to be members by the great head of the church, and as the members of the church, should have the visible seal of the covenant put upon them; and as baptism is now that visible seal, as much as circumcission was under the law, so should your infant children be dedicated to God in baptism. The relation you stand in to your children, lays you under a solemn obligation to train them in the way of God's commandments; but by giving them up in baptism, you *voluntarily* subscribe to that obligation in the presence of God, angels, and men. O may you feel your obligation then, and train up your children in the way they should go.

13. Forthe enjoyment of the divine presence in this house, a suitable deportment will be necessary among those who meet here for christian worship. Leave

*Mat. xix. 14. Acts ii. 39. Rom. 18.

then your cares and schemes of earth behind you, suffer them not to pass yonder threshold, or come within these walls—this house belongs to God !—Therefore make it not a place of *worldly schemes* or *merchandise.* God has promised his presence here, his all-seeing eye will be upon you, therefore tread his courts with awful reverence, come with devotion and prayer, and worship in the beauty of holiness. Fervently join the public petitions, and cheerfully unite in hymns of praise to the Deity. Listen with attention to the word of gospel grace, nor suffer drowsiness to benumb your senses, or deprive you of its blessings. Were you in the play-house, its scenes would so call your attention, as to prevent your slumbers. And shall the law be thundered with all its terrors, and the gospel declared with all its promises, and you be deeply interested in both, and yet slumber and dream in the house which God has hallowed, that his name may be there, and his eyes upon it forever ! May heaven forbid it ! " Awake thou that sleepeth, and arise from the dead and Christ shall give the light !" None but a hearty and spiritual service will God accept. Therefore banish all dead formality, as well as stupid negligence from your souls ; and worship God in spirit and truth.

14. To conclude. The time is now come, that you, who have united in one congregation for the worship of God, are to meet separately for the same laudable purpose. But you are not to be divided in affection. On both sides, as societies and individuals, you are to cultivate christian friendship. Your enemy would gladly sow dissentions among you, he will attempt it, and effect it, if in his power. Prevent his evil designs then, by guarding against evil surmisings, and ungodly jealousies, and by watchfulness and prayer. If you suffer yourselves to be divided in af-

fection you will lessen your own communion with God, and hinder the salvation of souls. Consider then, that your rules of church government and religion are the same. You have the same faith and hope, the same * object of worship, the same prospects of endless life ; and the prize for which you are running, is the same. Be diligent then, that you may all at last be found of God, without spot and blameless. So may you expect the continuance of the divine presence in this house—he will hallow it for himself—his name shall be here forever. Which may he grant for Christ sake.—Amen.

* We do not intend by these observations, to be so selfish as to neglect the cultivation of christian friendship with other christian denominations ; but have only expressed ourselves thus on this occasion, because the circumstance immediately required it.

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